



A Pragmatic Investigation of Khabar Types in al-Sakkākī's Miftāḥ al-'Ulūm: Applying Searle's Speech Act Theory

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ABSTRACT

Language functions not only as a medium for conveying information but also as a tool for performing actions. The theory of speech acts, introduced by John L. Austin and further developed by John Searle, provides a framework for understanding the pragmatic functions of utterances. In Miftāḥ al-'Ulūm, al-Sakkākī outlines various types of khabar (declarative statements), each with distinct communicative purposes. This study aims to describe the usage of khabar types in Miftāḥ al-'Ulūm and to explain their functional correlations based on Searle's speech act theory. The research adopts a qualitative descriptive method through textual analysis. Primary data were derived from khabar statements in the text, collected through intensive reading, identification, and note-taking, and subsequently classified into Searle's five categories of speech acts: assertives, directives, commissives, expressives, and declaratives. The findings reveal that the three main types of khabar in Miftāḥ al-'Ulūm—khabar ibtidā'ī, khabar ṭalabī, and khabar inkārī—predominantly serve assertive, directive, and expressive functions. Khabar ibtidā'ī conveys objective information (assertive); khabar ṭalabī guides the listener from doubt toward acceptance (assertive-directive); while khabar inkārī merges assertive, expressive, and implicit directive functions to affirm truth amid rejection. Commissive and declarative acts are not present, as khabar primarily aims to assert truth rather than induce social status change or future commitments. This study affirms the continuity between classical Arabic rhetoric and the principles of modern pragmatics.

Keywords; Khabar, Miftāḥ al-'Ulūm, Pragmatics, Speech Act, John Searle, al-Sakkākī

INTRODUCTION

Language functions not only as a tool for conveying information but also as a means of performing actions. In the field of pragmatics, this concept is emphasized through the theory of speech acts introduced by John Langshaw Austin (1962) in his seminal work *How to Do Things with Words*. Austin, a prominent philosopher associated with the Oxford School of Ordinary Language Philosophy, proposed a tripartite model of speech acts: locutionary, illocutionary, and perlocutionary acts (Saepudin 2022). According to Austin—as cited in Akhmad Saifudin—locution refers to the act of producing utterances, including the delivery of information or questions, relying on the speaker's reasoning, emotion, and referential knowledge. Sadock further adds that locution involves the basic act of communication. Illocution denotes the speaker's intent in making an utterance, such as giving commands or altering a state of affairs (Meirisa et al., 2017), while perlocution refers to the effect or consequence that an utterance has on the listener. These three dimensions occur simultaneously during speech events (Saifudin 2019).

This theory was later refined by John Searle (1969), who asserted that the interpretation of utterances must consider not only their semantic meaning but also the communicative functions they perform. Searle categorized illocutionary acts into five types (Primadani 2021): assertives, directives, commissives, expressives, and declaratives—each binding the speaker and interlocutor to specific forms of action (Searle, 1969). Accordingly, examining classical Arabic texts—such as *Miftāḥ al-'Ulūm* by al-Sakkākī—through a pragmatic lens becomes essential to understanding the communicative function of Arabic in rhetorical and dialogic contexts (Rochman 2024).

In *Miftāḥ al-'Ulūm*, al-Sakkākī describes al-khabar (declarative sentences) as statements intended to convey information that can be either accepted as truth or rejected as falsehood, depending on how the message is delivered and interpreted by the speaker and the listener. Al-Sakkākī classifies khabar into three principal types: khabar ibtidā'ī (pure or initial information), khabar ṭalabī (requests for acknowledgment), and khabar inkārī (denial in response to doubt) (Al-Sakkaki 1987). According to (Ainurrofīq 2021), these categories reveal intricate communicative strategies which, when analyzed pragmatically, can be associated with various speech act functions—such as assertive acts in khabar ibtidā'ī, directive acts in khabar ṭalabī, and expressive functions in khabar inkārī. Furthermore, Badis Lahwail notes that *Miftāḥ al-'Ulūm* offers a rich source for examining traditional pragmatic approaches in Arabic rhetoric. Al-Sakkākī's recognition of the shift from literal to non-literal meanings, depending on contextual demands, reflects his deep understanding of indirect speech acts (Lahwail, 12M), showing that classical texts are not merely linguistic but inherently communicative and rhetorical in nature—paralleling modern pragmatic theory (Lahwail 2013).

Previous studies have explored *Miftāḥ al-'Ulūm* from various linguistic angles. For example, Lahwail (2013) examined the relationship between waḍ'ū (designation) and ta'āmul (perception) in Arabic semantics, and later analyzed the use of khabar in al-Sakkākī's work through a pragmatic framework, highlighting that khabar serves not only to inform but also to address the listener's psychological stance—whether skeptical, affirming, or resistant. Additionally, Bouqart Tayyib (2015) investigated the stylistic foundations of modern Arabic rhetorical theory in the context of classical texts, particularly *Miftāḥ al-'Ulūm*. However, specific studies linking al-Sakkākī's classification of khabar to Searle's model of speech acts remain scarce—thereby presenting an opportunity for novel academic contribution (Tayyib 2015).

In light of this, the present study aims to describe how the types of khabar in *Miftāḥ al-'Ulūm* are utilized based on John Searle's speech act theory, and to analyze their pragmatic functions in connection to

communicative actions. This research seeks to bridge the gap between classical balāghah studies and modern pragmatic theory, offering a new interdisciplinary perspective that integrates Arabic linguistic heritage with contemporary pragmatic analysis.

METHODS OF RESEARCH

This study employs a qualitative descriptive approach using the method of library research. The primary data consist of *khavar* (أخبار) statements extracted from the classical Arabic rhetorical text *Miftāḥ al-‘Ulūm* by al-Sakkākī. Data collection was conducted through intensive reading, identification, and annotation of various forms of *khavar* that are relevant to the study. The technique of intensive reading aligns with Mouly’s (1978) assertion that such reading involves a deep comprehension of the message conveyed in the text—requiring attention not only to content but also to linguistic detail, structure, and underlying meaning (Mouly 1978).

The collected data were then analyzed by categorizing each type of *khavar* according to John Searle’s classification of speech acts, which includes assertives, directives, commissives, expressives, and declaratives. This categorization aimed to determine how each form of *khavar* functions as a communicative act beyond its surface-level linguistic structure.

Following this, a pragmatic analysis was conducted to explore the relationship between the functions of *khavar* expressions in *Miftāḥ al-‘Ulūm* and the framework of communicative actions as theorized by Searle. The analysis interprets the functional meaning of each *khavar* type not merely based on its linguistic form, but also by considering the context of use, consistent with the core principles of speech act theory. Accordingly, this research aims to provide a detailed description of the various types of *khavar* expressions and to explain how their pragmatic functions align with Searle’s model of communicative action (Supri dan Rahmatiany 2021).

RESULT AND DISCUSSION

Result

1. The Use of *Khavar* Sentence Types in *Miftāḥ al-‘Ulūm* by al-Sakkākī Based on John Searle’s Speech Act Theory

In pragmatic analysis, *khavar* (declarative statements) exhibit a wide range of communicative functions depending on the context in which they are used. According to John Searle’s theory of illocutionary acts, each sentence form may be classified under specific speech act categories—namely assertives, directives, commissives, expressives, or declaratives. Searle (1969) outlines five major types of illocutionary acts (Meirisa, Rasyid, dan Murtadho 2017):

- **Assertives:** Speech acts that commit the speaker to the truth of the expressed proposition. Examples include stating, suggesting, boasting, complaining, and claiming.
- **Directives:** Utterances intended to get the hearer to carry out an action as expressed in the statement, such as ordering, commanding, requesting, advising, or recommending.
- **Commissives:** Acts that commit the speaker to a future course of action, including promising, swearing, refusing, threatening, or guaranteeing.

- **Expressives:** Utterances that express the speaker's psychological state or emotional reaction to a situation or to the listener's behavior. These include congratulating, thanking, apologizing, regretting, and welcoming.
- **Declaratives:** Speech acts that bring about a change in the external reality simply by being uttered, such as pronouncing a verdict, appointing, naming, baptizing, or dismissing someone.

Within the framework of this theory, the various forms of *khavar* found in *Miftāḥ al-ʿUlūm* can be pragmatically analyzed based on their illocutionary force. Although *khavar* structurally appears as declarative, its function in communicative interaction may correspond to different illocutionary categories depending on the rhetorical intention, linguistic cues, and context of delivery (Rismayanti 2021).

The following section will demonstrate how al-Sakkākī's typology of *khavar*—including *khavar ibtidāʾī*, *khavar ṭalabī*, and *khavar inkārī*—correlates with specific speech act types within Searle's classification. This mapping serves as a foundation for understanding how classical Arabic rhetorical expressions align with modern theories of language function and communication.

a. *Khavar Ibtidāʾī*

Miftāḥ al-ʿUlūm by al-Sakkākī, as one of the foundational texts in classical Arabic rhetoric (*balāghah*), presents various types of *khavar* (declarative statements) that not only serve informative purposes but also fulfill broader communicative functions based on rhetorical intention and situational context. This subsection discusses the usage of *khavar ibtidāʾī*, *khavar ṭalabī*, and *khavar inkārī*, while analyzing their corresponding speech act types as theorized by John Searle.

***Khavar Ibtidāʾī*: Definition and Function**

Khavar ibtidāʾī refers to an informative statement delivered without any form of emphasis (*tawkīd*). It is used when the listener is presumed to be in a neutral cognitive state—i.e., without prior assumptions, doubts, or resistance regarding the content of the statement. According to al-Sakkākī (1987), when such a statement is addressed to a listener whose mind is "empty" of prior belief, the subject (*mubtadaʾ*) and predicate (*khavar*) are naturally embedded in the listener's mind. The propositional content is perceived as sufficient, requiring no reinforcement such as oaths or intensifiers.

This form of *khavar* aligns with the inherent human tendency to accept new information that is previously unknown, thus making it an effective rhetorical strategy for initial information transmission.

Example from the Qur'an

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

"Wealth and children are [but] adornments of the worldly life." (*Surah al-Kahf* [18]: 46)

1. Relation to *Khavar Ibtidāʾī*

This verse addresses a general audience that may not yet have a defined understanding of the relationship between wealth, children, and the transient nature of worldly life. The statement is presented without emphasis or reinforcement, assuming the audience will naturally internalize the truth of the statement. This matches the characteristics of *khavar ibtidāʾī*, where information is presented plainly to an audience free of presuppositions.

2. Relation to John Searle's Speech Act Theory (Assertive)

Within the framework of Searle's speech act theory, this verse constitutes an **assertive** act. It asserts a propositional truth about worldly reality. The speaker—God—displays commitment to the truth

of the proposition, with the intent that the audience accepts and internalizes the communicated knowledge.

Example from Classical Arabic Poetry

أَتَانِي هَوَاهَا قَبْلَ أَنْ أَعْرِفَ الْهَوَى فَصَادَفَ قَلْبًا خَالِيًا فَتَمَكَّنَا

"Her love reached me before I even knew what love was, and it found an empty heart—so it took hold."

1. Relation to Khabar Ibtidā'ī

In this poetic line, the poet conveys a personal emotional state—his heart was void of affection before experiencing love. The message is delivered without any additional emphasis, presuming that the listener lacks prior knowledge of the poet's inner condition. The statement functions as pure information intended to fill a cognitive gap in the listener, which is a hallmark of *khabar ibtidā'ī*.

2. Relation to John Searle's Speech Act Theory (Assertive)

From the perspective of Searle's model, this poetic expression qualifies as an **assertive** speech act. It asserts a subjective truth grounded in the speaker's personal experience. The poet demonstrates commitment to the truth of his statement and invites the audience to accept the emotional reality conveyed. The function is informative rather than persuasive or directive, aimed at revealing an internal psychological state without prompting a response or action from the listener.

b. Khabar Ṭalabī

Khabar ṭalabī is a declarative statement delivered to an audience experiencing uncertainty or hesitation regarding the truth of the proposition. The recipient is in a psychological state that requires additional clarification and reinforcement before they can fully accept the information. Al-Sakkākī describes this condition as "*bayna bayna*" ("in-between"), where the listener does not completely reject the content of the *khabar*, but neither are they ready to accept it without further affirmation.

In such communicative situations, reinforcement through linguistic emphasis (*ta'kid*) is necessary to dispel doubt and secure the listener's acceptance. One common rhetorical strategy employed is the inclusion of emphatic particles, such as "*inna*" (إِنَّ) in Arabic, which function to assert truth with greater force.

Qur'anic Example

فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ

"But the people denied the two messengers, so We strengthened them with a third, and they said, 'Indeed, we have been sent to you.'" (Qur'an, Sūrah Yā Sīn [36]: 14)

This verse refers to a situation in which the first two messengers were rejected by their community. Consequently, a third was sent to support them, and together they declared: "*Indeed, we have been sent to you*". The inclusion of the emphatic particle "**inna**" (إِنَّ) is a deliberate rhetorical strategy signaling that the audience harbored doubt or outright denial. The emphasis functions to **reinforce the truth of their message**, prompting the community to reconsider their stance.

1. Relation to Khabar Ṭalabī

In this context, *khabar ṭalabī* is appropriate because the audience exists in a **state of epistemic tension**—neither fully denying nor accepting the prophetic claim. The inclusion of "*inna*" aligns with

Al-Sakkākī's framework, which advises employing ta'kīd to **resolve cognitive hesitation** and **guide the audience toward acceptance**. This speech act is intentionally calibrated to influence an uncertain recipient and establish credibility through rhetorical intensification.

2. Relation to John Searle's Speech Act Theory (Assertive and Directive)

• Assertive Function

The statement "*Indeed, we have been sent to you*" qualifies as an **assertive speech act**, as it conveys a propositional truth and reflects the messengers' commitment to its validity. The purpose is to inform the audience about their divine mission with unwavering certainty.

• Directive Function

Simultaneously, the utterance carries a directive dimension—it implicitly urges the audience to believe and to abandon their previous rejection. The speech act is not merely informational; it is strategically designed to influence belief and behavior. In Searle's terms, it reflects a dual force: asserting a truth while seeking a responsive change in the interlocutor.

Thus, this instance of *khavar ṭalabī* exemplifies a hybrid illocutionary act, combining assertive and directive elements. It illustrates how classical Arabic rhetorical forms align with modern speech act theory, particularly in addressing degrees of audience receptivity through pragmatic reinforcement.

c. Khavar Inkārī

Khavar inkārī refers to a declarative statement delivered to an audience that **explicitly denies** the truth of the statement and **firmly holds a contrary belief**. In such situations, a high degree of **rhetorical reinforcement** is required—often through multiple forms of emphatic particles—to overcome the resistance and to shift the audience's belief. In Searle's terminology, this corresponds to a **heightened illocutionary force**, necessary to fulfill the communicative objective, which is to **convince the hearer of a truth they currently reject**.

Al-Sakkākī articulates this need by stating:

"When a declarative statement is addressed to someone who believes the opposite, the khavar must be strengthened in proportion to the degree of denial embedded in the listener's conviction." (al-Sakkākī, 1987)

Thus, the success of *khavar inkārī* lies not in merely presenting information, but in **strategically countering opposition** through layered emphasis and rhetorical devices that compel reevaluation.

Qur'anic Example

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

"They said: 'You are nothing but human beings like us, and the Most Merciful has not revealed anything; you are only lying.' They [the messengers] said: 'Our Lord knows that indeed we have truly been sent to you.'" (Sūrah Yā Sīn [36]: 15–16)

1. Relation to Khavar Inkārī

This verse presents a direct denial of the messengers' claim by their community. The rejection is total: they accuse the messengers of being ordinary men and fabricators. In response, the messengers employ a form of *khavar inkārī*, characterized by multiple emphatic devices—notably "inna" (إِنَّا)

and the emphatic lām (lam al-ta'kīd) in "*la-mursalūn*" (لَمْ يُرْسَلُونَ). These reinforcements are consistent with al-Sakkākī's theory that when addressing absolute denial, one must proportionally escalate the strength of the utterance to match the intensity of the audience's resistance. The purpose is not only to present truth, but also to dislodge entrenched disbelief and assert the reality of divine commission.

2. Relation to John Searle's Speech Act Theory

The speech act in this verse encompasses multiple illocutionary functions, illustrating a complex communicative strategy:

- **Assertive Function**

The messengers assert a propositional truth: that they have genuinely been sent by God. Despite audience rejection, they reaffirm their commitment to the factuality of their claim, fulfilling the assertive category of Searle's framework.

- **Expressive Function**

The phrase "*Our Lord knows*" conveys not only factual content but also the emotional conviction and inner sincerity of the messengers. This expression reflects an emotive affirmation of truth under pressure, aligning with expressive speech acts where the speaker reveals their psychological state in relation to the utterance.

- **Implicit Directive Function**

While no explicit command is given, the utterance subtly functions as a directive, encouraging the audience to reconsider their position and accept the messengers' claim. The intensity of the language serves to steer the hearer toward belief, fulfilling a persuasive communicative function without overt instruction.

In sum, *khavar inkārī* is the most rhetorically charged form of *khavar*, designed to confront and dismantle firm opposition through emphatic reinforcement. Its multi-layered illocutionary force—assertive in content, expressive in tone, and implicitly directive in intent—demonstrates how classical Arabic rhetoric anticipated the pragmatic complexities articulated in modern speech act theory.

In this study, data triangulation was employed to enhance the **validity and reliability** of the analysis regarding the use of various types of *khavar* sentences in *Miftāḥ al-'Ulūm* by al-Sakkākī, through the lens of John Searle's speech act theory. Triangulation serves to **verify the coherence** between data, theory, and context of usage, ensuring that the interpretations derived are not merely subjective, but substantiated by multiple sources and analytical perspectives.

The triangulation results are summarized in the following table:

Type of Khabar	Linguistic Characteristics	Example	Speech Act Category (John Searle)
Khabar Ibtidā'ī	<ul style="list-style-type: none"> - Plain and straightforward language, without reinforcement - Addressed to a listener 	<p>"الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا"</p> <p>أَتَأْنِي هَوَاهَا قَبْلَ أَنْ</p>	Assertive

	with no prior assumption	أَعْرِفَ الْهَوَى فَصَادِفَ قَلْبًا خَالِيًا فَتَمَكَّنَا	
Khabar Ṭalabī	<ul style="list-style-type: none"> - Utilizes emphatic markers (e.g., <i>inna</i>) due to audience doubt - Addressed to a "<i>bayna bayna</i>" (in-between) audience 	فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ	Assertive + Directive
Khabar Inkārī	<ul style="list-style-type: none"> - Reinforced with two or more emphatic devices (<i>inna, lām al-ta'kīd</i>) - Delivered to an audience that firmly rejects and believes the opposite 	رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ	Assertive + Expressive + Implicit Directive

Based on the data presented above, it can be concluded that the three types of *khavar* found in *Miftāḥ al-'Ulūm*—namely *khavar ibtidā'ī*, *khavar ṭalabī*, and *khavar inkārī*—show a strong correlation with the categories of illocutionary acts as defined by John Searle. However, not all of Searle's five categories were identified. Specifically, the commissive (e.g., promising, vowing) and declarative (e.g., naming, appointing) speech acts were absent in the *khavar* system of al-Sakkākī.

This absence is contextually appropriate, as the classical concept of *khavar* in Arabic rhetoric is primarily concerned with conveying information and establishing the truth, rather than enacting future commitments or altering social realities through speech—as is the case in legal or religious performative utterances.

Therefore, the integration of al-Sakkākī's classical rhetorical framework with John Searle's pragmatic theory reveals that the use of *khavar* in classical Arabic discourse already embeds the core principles of linguistic pragmatism. Nonetheless, it does so within a rhetorical and argumentative paradigm, reflecting the communicative norms and epistemological goals of its historical context.

Discussion

This study demonstrates that al-Sakkākī's classical typology of *khavar*—comprising *khavar ibtidā'ī*, *khavar ṭalabī*, and *khavar inkārī*—offers not only a rhetorical classification but also a nuanced model of communicative intention that closely mirrors John Searle's modern speech act taxonomy. Though situated within the framework of Arabic *balāghah*, al-Sakkākī's analysis reveals a pragmatically active function of declarative utterances, whereby sentences are deployed not merely to state facts, but to shape belief, establish epistemic trust, and respond strategically to the interlocutor's psychological stance.

Khabar ibtidā'ī aligns with the **assertive** speech act: it conveys factual information to a neutral audience without emphasis or persuasive force. The speaker assumes no prior belief or disbelief on the part of the hearer, thereby fostering trust and opening cognitive space for new information. It is epistemically

foundational, initiating discourse rather than seeking to shift pre-existing attitudes.

Khabar ṭalabī, however, emerges in situations of doubt (*bayna bayna*), where the hearer is neither fully convinced nor in open denial. In such contexts, the use of emphasis (*ta'kīd*)—e.g., through *inna*—serves dual illocutionary functions: **assertive**, by reaffirming the truth of the proposition, and **directive**, by implicitly guiding the listener toward epistemic affirmation. The utterance is therefore hybrid in nature, combining declarative force with persuasive intent.

Khabar inkārī is employed in response to outright rejection. Here, al-Sakkākī emphasizes the necessity of reinforced structures (*inna, lām al-tawkīd*) to counter the strength of denial. Pragmatically, it performs three functions: **assertive**, in affirming the truth in the face of denial; **expressive**, in conveying the speaker's emotional and moral conviction (e.g., “Our Lord knows...”); and **directive (implicit)**, in encouraging the hearer to reconsider their stance, even if not explicitly commanded. It thus constitutes a rhetorically charged act of resistance and reaffirmation.

Ultimately, this analysis argues that al-Sakkākī's treatment of *khabar* is not merely stylistic, but pragmatically strategic—each sentence type calibrated to the hearer's cognitive and affective state. While *Miftāḥ al-'Ulūm* does not cover commissive or declarative acts (as its focus is not on promises or performative change), its framework remains fully compatible with core principles of modern pragmatics. The integration of Searle's theory into this classical model not only clarifies the implicit speech functions of *khabar*, but also demonstrates that Arabic rhetorical theory anticipated core concerns of modern linguistic pragmatism centuries in advance.

CONCLUSION

Based on the findings and discussion, it can be concluded that the three types of *khabar* (declarative sentences) identified in *Miftāḥ al-'Ulūm* by al-Sakkākī—namely *khabar ibtidā'ī* (initial declarative), *khabar ṭalabī* (requestive declarative), and *khabar inkārī* (denial declarative)—demonstrate a systematic correspondence with John Searle's taxonomy of illocutionary speech acts. Each type of *khabar* represents a distinct pragmatic function in communication: *khabar ibtidā'ī* aligns with assertive acts that convey objective and neutral information; *khabar ṭalabī* incorporates both assertive and directive functions to persuade a hesitant audience; and *khabar inkārī* blends assertive, expressive, and implicit directive acts to defend a proposition against outright rejection.

Khabar ibtidā'ī operates within a communicative context where the audience is presumed to be epistemically neutral, thus requiring no reinforcement or emphasis. Its primary function is to introduce factual statements in a neutral tone, which aligns with the characteristics of assertive acts in Searle's framework. In contrast, *khabar ṭalabī* is employed in situations of cognitive hesitation or ambivalence, requiring rhetorical reinforcement such as particles of emphasis (e.g., *inna*) to guide the listener toward belief. This dual functionality—asserting a proposition while directing belief—demonstrates its classification as both an assertive and a directive speech act.

Khabar inkārī, on the other hand, emerges in contexts of open denial and ideological resistance. It is rhetorically reinforced using multiple emphatic markers (e.g., *inna, lam*) and functions as an assertive act defending truth, an expressive act conveying emotional conviction, and a directive act aimed—albeit implicitly—at influencing belief. This layered functionality confirms that *khabar inkārī* is not merely informational, but also argumentative and affective, echoing key principles of modern speech act theory.

While this pragmatic reading of classical Arabic rhetoric reveals notable parallels with Searle's theory, it also underscores certain boundaries. Specifically, commissive and declarative acts—those involving future commitments (e.g., promises, oaths) or institutional changes (e.g., naming, sentencing)—are absent in al-Sakkākī's treatment of *khbar*. This absence is consistent with the rhetorical objectives of *balāghah*, which focus on affirming truth, asserting propositions, and crafting persuasive discourse rather than enacting performative change. Thus, the integration of Searle's framework into the study of *Miftāḥ al-'Ulūm* offers a fruitful interdisciplinary lens that bridges classical Arabic linguistics and contemporary pragmatics, revealing how deeply communicative strategies were embedded within the rhetorical traditions of the Islamic intellectual heritage.

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